

# The South African Outlook

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## The South African Outlook

In patience, as in labour, must thou be  
A follower of Me,  
Whose hands and feet, when most I wrought for  
thee,  
Were nailed unto a tree.

\* \* \* \*

### The 1951 Session of Parliament.

The session that has just closed has been a busy, bitter and bewildering one. We have not been able to watch it from the press gallery, but this is the general impression which emerges from following the press of both the main parties. There is undoubtedly a good deal of discouragement in the country on the score that so much time has been occupied with contentious and destructive rather than constructive legislation, and that little or nothing has been done to ease the every-day difficulties besetting the ordinary man in this time of shortages and rising prices. The Government's answer is that it is working towards a grand, new day for white and black alike (though apart), and that to this end a good deal of breaking down and ground-clearing is unavoidable. The opposition reply is that a new day which involves going back on your most solemn assurances and destroying the constitution on which South Africa's political life is based, is not to be regarded as in any sense grand, or even desirable. It has certainly become clearer than ever that the energies and wits of the Government are concentrated on the process of digging themselves in as securely as possible. They are quite sure that they alone can safely be trusted with the task of building the future, and that consequently they will

be unfaithful stewards if they do not do so. But there are signs that cracks are appearing on the smooth face of their complacency in this regard. They were undoubtedly shaken by the spontaneous and Union-wide reaction against playing fast and loose with the constitution and they fear that this was not a mere flash in the pan, but a steady fire. Time is likely to show that they have over-reached themselves here and also in the almost monotonous pattern of contempt for real democracy revealed by the unrestrained powers taken in so many measures brought on to the statute book. To the onlooker during the past five months there has come a sense that is more than just an impression of a decline in the effectiveness of the party system in parliament. Perhaps the appointment of an unofficial committee to study this problem will prove to be one of the most useful things done this year. Non-European matters have loomed larger than others and the new Minister of Native Affairs has been very much in the picture. The general impression that he has made is that of a doctrinaire rather than a practical politician, still a good deal at sea and out of his depth, and unconsciously inclined to cover this up, after the manner of at least one of his Cabinet colleagues, with an unnecessary and unbecoming multitude of words and of "I"s. It is not yet clear whether his university training is going to make him responsive to the logic of all the known facts, but there have been hints that it may sometimes do so.

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### The Native and the Vote.

"The vote is a privilege entrusted only to those who have come of age, and who are capable of exercising it with responsibility to God. The Native does not comply with these requirements, and he is, therefore, not capable of using this right properly."

So runs a paragraph in a report presented to the meeting of the Federal Council of the Dutch Reformed Churches held in Bloemfontein recently, and, since it was adopted by that body, we must suppose that it is right to assume that it expresses the views of the majority of the leaders of the Dutch Reformed Church in the four provinces of the Union. If that is the case, it is a very good thing to have it brought out into the open. It means that the divergence of opinion on this subject between a considerable number of D.R.C. members, (though we do not for a moment doubt that there are thousands of loyal adherents of that



great church who think very differently), and the rest of their white fellow-Christians in South Africa goes a good deal farther back than is generally supposed. It is one thing to demur at giving a vote to the African lest presently he should smother the white man with it because of his greater numbers. That is easy enough to understand, be the reason for it just selfishness, or pride of colour, or fear, or a genuine conviction of the essentiality of white leadership as a part of the divine plan—or what you will. But this latest argument is something very different and, as it seems to us, calls loudly for authoritative explanation and for an answer on the highest level to the question which leaps to the mind of the ordinary man at once—"What, then, of the truly Christian Native, who loves God with all his heart and soul and mind; who serves him humbly and consistently in his daily life—yes, as loyally as any president or moderator or bishop of any European church, (if, for the sake of the argument, such a contradiction in terms may be pardoned) in South Africa?" It will seem to very many people that to maintain boldly that such a person "cannot use this right properly" is so incredible that it cannot be left without some attempt at reasoned explanation.

With the utmost sincerity and with a genuine desire to understand, we would ask that this should be offered. These pages, at any rate, are wide open to it. We cannot doubt that our readers really want to know how they are to understand an assertion so uncompromising.

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#### Bantu Authorities Bill.

This Bill, rushed through Parliament in the last week of the session, is received by the Nationalist Press as the Government's first essay in "positive apartheid." Criticisms that it had been drawn up without proper consideration and without any consultation with African opinion are dismissed as the usual liberalistic clap-trap. The Native is again told by a paternal minister what is good for him. He should be proud of his own traditions and cultivate a sense of responsibility. The good in Native culture is to lead him to a more useful life. In place of the Natives Representative Council, which is abolished, a pyramid is set up. At the base will be tribal authorities with jurisdiction over one or more tribes or communities. These consist of chiefs or headmen assisted by councillors, all appointed by regulations and not elected. They may be removed from office by the Minister on wide grounds. Next layer of the pyramid is made up of regional authorities, with Chairmen and Councillors "elected or selected" according to regulation. A regional authority can advise the Minister and, under his control, establish and maintain schools, hospitals, and clinics, etc. It can make by-laws which must be approved and can be amended or replaced by the Governor-General.

The S.A. Institute of Race Relations points out that the representatives of these new Native bodies are no more likely to be acceptable than those of the N.R.C. The system envisaged is for local Government only, and is no substitute for the political representation of the African people.

To us it seems also that the Bill again steadily refuses to recognise the urbanisation of a large part of the African population, which has no tribal allegiance and will never again come under tribal jurisdiction in the reserves. Legislation to help this section practically is a much more crying need than this latest example of Nationalist thinking.

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#### U.C.T. Vote on Colour Issue.

At a very big mass meeting in Cape Town University recently, students adopted a resolution firmly supporting the principle of academic non-segregation, regarding it as permanent and desirable, and pledged themselves to resist any attempt from within or without the University to alter the present "status quo." The prevailing practice of voluntary segregation in social matters was to be maintained.

*Die Burger* regards the resolution as critical, even allowing for youthful impetuosity and bravado. South Africa cannot afford such a conception taking hold of a great many of its future leaders, exposed to such a "rotten atmosphere." The United Party, says *Die Burger*, knows that this process of rot also manifests itself in other N.U.S.A.S. Universities like Wits., and in the interests of both South Africa and the United Party urgent steps should be taken to terminate this process.

We are glad to see that some of the Universities in South Africa still live up to the derivation of the name "University."

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#### African Development.

A comprehensive attack on an international scale, with the object of grappling with the vast problems of poverty and under-development in Africa south of the Sahara, is well on the way to being launched under the direction of the Overseas Territories Committee of the European Economic Cooperation Organisation. For a year and more groups of experts, including some American specialists, have been at work on the many-sided preliminary studies. They have been grappling with problems of soil conservation and erosion, water supplies, transport, plant breeding, the mechanisation of agriculture and kindred subjects, and a number of joint missions are at work in various parts of the continent between the Union and the Sahara. Their findings and experience are on the point of being worked up into a series of ten-year development plans for the various British, French, Belgian and Portuguese territories. It is realised that the total amount at present being invested



in Africa by these four powers is something like three hundred million dollars annually, but that the maintenance of this outlay at that figure is seriously imperilled by the present burden of rearmament. Nevertheless the effort must be made to raise this amount to at least five hundred million dollars a year for the ten-year period, and to this end a large amount will have to be found from outside sources, in particular from the United States of America. It is believed that the backing of the Organisation for European Economic Cooperation will be able to accomplish this even when Marshall Aid to the European countries comes to an end. It is an immense conception, but Africa is an immense Continent with immense needs and immense possibilities, demanding planning and cooperation on a continental scale. Real co-operation between the nations is being achieved and is bringing new hope to Africa. Nothing must be allowed to impair it.

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#### A Salutary Sentence.

The Transvaal farmer who tolerated and was therefore responsible for the dreadful treatment by his underlings of the African labour in his employ, has gone to prison for five years and has escaped corporal punishment on his own person solely by reason of his age. South Africans in general have welcomed the sentence passed by the court, not because of any vindictiveness against the guilty individual, but because the horrible and inhuman practices revealed during the hearing of the case covered them with shame and sharp condemnation of them was very necessary. They know very well that this was an exceptional case, and not at all typical of the conditions generally prevailing throughout the country. But other unsavoury things have come out of that same area in recent years and a salutary sentence like this is felt to be the most effective means for bringing the treatment of African labour there up to the kindlier standard which generally prevails elsewhere in the Union. It is most dreadfully to our discredit that such inhumanity could be found to exist, but, once found, the reaction has been sure and sharp, and the mischief can be seen as an unpardonable survival of the bad old days.

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#### Outstanding Service recognised.

An impressive presentation ceremony was held at the National War Memorial Hall, New Brighton, Port Elizabeth, recently when Sister Dora Nginza (nee Jacobs), the first trained nurse to practise at New Brighton, received a special award from the New York Council for African Affairs for outstanding social services among the Native communities of South Africa. Sister Dora, who is known to the inhabitants of New Brighton as "Our Beloved Mother," is the first African woman ever to receive the award. The presentation was made by Dr. R. T. Bokwe,

who represented the President of the African National Congress. Other speakers, both African and European, paid tribute to Sister Dora's work. Sister Dora, who has been a general nurse at New Brighton for the past thirty-two years, was one of the first three Native nurses to qualify under Dr. Neil Macvicar at Victoria Hospital, Lovedale.

In the Government's Native Affairs Report of 1919-21 appears the following: "Noteworthy in regard to New Brighton has been the very excellent development of the medical service. The experiment of employing Native nurses has been a marked success, in great measure owing to the very capable and efficient work of the Native matron, Miss Dora Jacobs." Dr. Macvicar came on this report about a year before he died and wrote concerning it under date 16th November, 1948: "Miss Dora Jacobs is the same Sister Dora that we know to-day, and the high standard she established at the start has never been allowed to become lowered. When she finished her training she went straight there and she has been there ever since. Her marriage to the headman did not interrupt her work."

In the book *African Contrasts*, under the chapter, "Some Great Africans," a section is given to Sister Dora. It ends with the words: "The efficiency she has shown in her service and her devotion to duty are beyond praise. She has been the friend and helper of countless numbers of Africans. Yet when asked recently to give some account of her service she declined to do so, saying that to write or speak of herself was one of the last things she could do. The remark is typical of one of the most outstanding members in South Africa of a self-effacing profession."

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#### Dean W. A. Palmer.

Multitudes throughout South Africa have learned with regret that at the end of June Dean Palmer retired from the charge of the Cathedral at Johannesburg. For almost forty years he has been a priest of the Church of the Province of South Africa, and of these years no fewer than twenty-six were spent as Dean of St. Mary's Cathedral. Previously he was Chaplain and Headmaster at St. Matthew's College, Keiskamahoe (1909-1912). Principal of the Native Training College at Pietersburg (1912-1924) and Director of Native Missions (1922-24). Dean Palmer has been an outstanding public figure and Christian leader, noted for his outspoken declarations on behalf of the under-privileged, his devotion to all causes for the betterment of men, women and children, but especially beloved as one faithful to the cure of souls. He has made his impress on the lives of thousands of his fellow-South Africans. Although retiring from his post as Dean, he is to become Warden of Zonnebloom College, Cape Town. Here his gifts as teacher, administrator and priest will be at the service of Coloured ordinands and teachers, and the Mother City will feel the impact of his personality.



# The Church and Communism

## PART I

*The General Assembly of the Church of Scotland appointed a Commission on Communism. This Commission has been at work with great thoroughness, and when the Assembly met in Edinburgh towards the end of May it submitted a long and realistic report. It is our intention to give our readers the opportunity of reading this remarkable document, although it will take several months to accommodate it in our columns. This month we give its opening section.—Editors, "The South African Outlook."*

### ACTUAL COMMUNISM

COMMUNISM<sup>1</sup> presents itself to us to-day as a revolutionary force challenging the existing order as unjust, and the powers which maintain that order as oppressive. It gathers to itself, or forms alliance with, many sorts of people who are, or conceive themselves to be, injured and frustrated by that order and power—the peasant hungry for land, the coloured man resentful of white supremacy, the industrial worker subordinate to a "boss" whose power is based on ownership, the intellectual, impatient of the irrationality of a traditional order.<sup>2</sup> To some, Communism therefore appears as a Cave of Adullam, a league of the disaffected, united mainly by their envies and hatreds, and to be opposed and put down, or at least contained, by a league of all who value order and peace. This view we believe to be inadequate. It fails to account for two things: (1) for the success with which Communism has presented itself as the champion of aspirations which have strong moral justification in themselves; and (2) for the discipline, energy, and morale of international Communism, and its power to attract and inspire the quasi-religious devotion of able men and women in many lands. To account for these things we must recognise in Communism its positive vision of a world-wide "classless" social order, and its confidence that it possesses a theory and strategy by which this vision can be made actual.

In the organisation of Communism direct mass membership of the Party plays a relatively insignificant part. Much more important are the specific organs devised to influence and give direction to the mass organisations, especially of

peasants<sup>3</sup> and workers, whether or not these are themselves communist. These organs, which may be called cells, bureaus, committees, or by other names, vary. But their essential character is that of small groups, charged with particular tasks, and prepared to intervene at decisive moments to sway larger, less coherent, less determined groups in a direction favourable to the plans of the higher central organs of the Communist Party. And while the Party is organised nationally, and for certain purposes this is important, the main links are those that bind its various organs and elements in all countries with the central direction, which from the time of the Russian Revolution has been located in Moscow. This centralisation of the Party is the development of a policy initiated by Lenin, and based on the conviction that the antagonistic interests of the classes in a capitalist economy, however disguised, amount to class war. The Communist Party was organised by Lenin to wage this war successfully, or rather to supply to the working class the trained cadres round which the massive strength of that class could be organised. From this it follows not only that the ethics of Communism are the ethics of war, but that the very title of "Party" is misleading. For the Communist Party must give to its highest organs a power of planning, decision, and discipline corresponding to that of a military general staff and officer corps.

Where the Communist Party presents itself as an ordinary parliamentary Party, as at an election in Britain, conforming to British law and custom, this is not to be taken as evidence that it is simply a Party like the others. The Communist Party does not accept the parliamentary system, although it is willing, under certain circumstances, to use it; but always as an expedient with the purpose ultimately of destroying it. There is ample evidence that if the Communists gained majority control of Parliament there would follow a rapid development towards the one-party system, with a strict subordination of the legislature and the judiciary to the executive, and other changes involving a radical breach with the British democratic political tradition. Theoretically the central control of the world-wide Communist Party, until 1943, was exercised by the Comintern, a body representative of all the national Communist Parties and, though housed in Moscow, formally independent of the Soviet Union, with the Communist Party of the U.S.S.R. a constitutionally

<sup>1</sup> The word Communism, with a capital letter and without inverted commas or italics, is used throughout to indicate the political and economic and ideological system, led by the Communist Party, and having its world centre in the Soviet Union.

<sup>2</sup> Mention should also be made here of certain people impressed by the genocidal possibilities of modern war, who have been persuaded to accept the Soviet-sponsored Peace Campaign as the authentic champion of the universal human interest in peace.

<sup>3</sup> The word "peasant" is not much used in this country, but is the usual description given to those who by hundreds of millions live by cultivation of the soil on small plots or farms throughout the world. It cannot simply be replaced by our more familiar "agricultural worker."



subordinate element in its structure. In practice the leadership of the C.P.U.S.S.R. was unchallengeable. Its prestige, and its financial and technical resources as the only Communist Party in charge of the affairs of a great State, assured this. The danger in this situation is obvious—that the universal aims of Communism should be subordinated to the interests of the Soviet State. There is ample evidence that this development has not been avoided. The Communist in a country where his Party is in a minority is in a dilemma. If he identifies himself with the interests of his own country he gains enormously in his appeal to his fellow-countrymen; witness the expansion of the Communist Party in countries where, during the war, the Communists identified themselves with "national resistance." But a minority movement, weak in its resources, is tempted to rely for support, material and moral, and for guidance in theory and tactics, on the Party of the country where Communism is in supreme and assured power. Indeed the weaker the party the more it must rely for its significance on being part of a world-wide movement, and on its association with a powerful State—the U.S.S.R. Moreover, in a world predominantly hostile to Communism, the preservation of the Revolution in the one country where it had been successful, seemed always to be the first claim on the loyalty of the Communist. Thus both the strength of the C.P.U.S.S.R. in relation to other Communist Parties, and the weakness and isolation of the Soviet Union in relation to the world as a whole, tied the Communists of all nations to Soviet Communism. The same considerations operate powerfully in countries where the Communists, although in control of the government, remain a minority in the country, as in the East European States seems to be generally true. Here Communist governments depend on the support of the Red Army. In practice this has meant that in all countries the leadership of the Communist Party has been placed and kept in the hands of those men who have been trained in Moscow, and who are reliable from the point of view of the Communist Party of the U.S.S.R. The one clear exception to this is in Yugoslavia, where the Communist Party under Tito's leadership has felt itself strong enough to claim autonomy and has therefore incurred the bitter hostility of the Communist Party of the U.S.S.R. It is possible that in China, where the Communist Party seems likely to become very strong and where it will be in control of great resources, a genuine independence of Moscow may in time develop. Otherwise it is plain that the international Communist movement has tended to become an instrument of the policies of the Soviet Union. Perhaps the most convincing proof of this was furnished by the Communist Party in Britain at the outbreak of war in 1939. At first, having been advocating resistance to Hitler for years, it supported the war and identified itself with the

national purpose. As soon as it became apparent that the Soviet Union was in (temporary) collaboration with Germany there was a complete reversal of policy. The war was denounced as imperialist, and the Communists placed themselves in opposition to the national war effort. The attack of Germany on the Soviet Union in June 1941 at once produced another complete reversal of policy.

This situation faces Communists with a serious challenge to their moral and intellectual integrity. Some have solved their personal problems by renouncing Soviet (Stalinist) Communism and detaching themselves from the Party while remaining Marxist in their principles. Others have renounced the right of private judgment and submit themselves in blind obedience to the authoritative interpreters of their faith in Moscow. Most convince themselves by some rationalising process that support of the Soviet government policy is identical with the support of the Communist revolutionary purpose. It is important that the organisation of the Communist Party provides for the elimination of all wavering or doubtful elements in its membership. We have already referred to the influence of the theory of class war on the spirit and constitution of the party. Drastic purgation of the membership from time to time is one of its most characteristic features. In appreciating the importance of this for the Communist Party we must keep in mind the analogy of an army. A soldier, whether ranker or high officer, is not allowed to resign because of disagreement with the plan of campaign. He is not allowed to develop an alternative plan. He must accept the plan and the place assigned to him in it. If he fails in loyalty he may be dishonourably discharged, or even shot. This is the psychology of the Communist Party, and the principle of its discipline.

With this organisation at its disposal, constantly adapting itself tactically to changing circumstance, the Communist Party seeks to place its members in key positions with the following tasks: (1) to foment, and give practical expression to discontents, formulating concrete demands and slogans in such a way as to direct action towards the weakening and disorder of existing society; (2) to suggest, or directly to propagate the view that the final solution of all economic and social problems lies in revolutionary overthrow of existing institutions and their replacement by a Communist organisation of society; and (3) to prepare, so far as possible, the actual means by which this revolution can be undertaken.<sup>4</sup> Where these purposes can be achieved only by people not known to be Communists, their membership of the Communist Party is kept secret. Where illegal activities are thought to be necessary they are

<sup>4</sup> This list of the aims of Communist Party in a country like our own does not, of course, exclude the possibility that under special conditions the party may try to co-operate in a general national effort—e.g. when Britain was the ally of U.S.S.R. in war.



undertaken without compunction. In these ways trades unions, political parties, civil service departments, industrial establishments, military units, peace associations, schools and colleges, churches, professional associations, newspaper staffs, ex-servicemen's organisations, co-operative societies, charitable institutions, cultural agencies, sports clubs and other bodies, all according to opportunity and the strategy of the moment are penetrated. In Great Britain the declared membership of the Communist Party is in the region of 40,000. Certain important trade unions have elected prominent Communists to their executive offices, or appointed them as their chief salaried officials.

At the present stage of its development the existence of

Communism as a world-wide organised movement, having at its disposal great resources of power, offers to many men and women the attractive possibility of playing a significant part in human affairs. Mixed with personal ambitions of this sort there is present also in many cases a conviction that Communism represents the claims of justice as the uncompromising champion of the oppressed and exploited classes and peoples. But the principal source of Communist morale has been, and remains, the teaching of Karl Marx and Friedrich Engels, developed and applied in Russia by Lenin and Stalin. This we must now attempt to describe.

*(To be Continued)*

## A Notable Centenary

### LAWS OF LIVINGSTONIA, BORN 1851

IN April 1875, in the city of Aberdeen, there was ordained to missionary service a young man bearing the name of Robert Laws. His mother had died when he was but two years old. It is recorded that as she lay in her coffin the child's father lifted up the infant that he might gaze upon her. The sight of the white face haunted his memory ever after; it was his earliest recollection. On his ordination day Robert Laws had an unaccountable feeling that someone was looking down upon him from his old pew in the gallery, and the feeling made him instinctively look up. His mother had sat there.

Scottish Universities have often been the battleground of students' fights with poverty, but few graduates have had a harder battle than did Robert Laws. His father was a cabinet-maker—a "wright" says the tombstone in Old Machar Cathedral kirkyard—and young Laws followed the same trade. But father and son—though they long hid it from each other—both longed that the boy should be a foreign missionary. Yet to an apprentice performing the most menial tasks—kindling the fires, heating the glue, and running errands—for the princely sum of 2/6 a week, a long University course might seem only a dream. But the lad was determined that it was a dream that should come true. "I will set twenty years before me," he said, "and should God spare me I hope by that time to be ready for work abroad." The fact was he was only twenty-four when he was ordained and he had behind him long courses in Arts, Theology and Medicine.

Dr. Stewart of Lovedale, standing at Livingstone's open grave in Westminster Abbey, had conceived that the best memorial Scotland could raise to Livingstone's memory was a mission in the heart of Africa. Soon after the scheme was launched, Stewart, who was in search of a medical officer for the expedition, was introduced to Robert

Laws. When the interview ended, the Principal of Lovedale said to himself, "This is my man, if I can get him."

The first party to Central Africa, including Dr. Laws, was under the command of Mr. E. D. Young. This party put together a steamboat at the coast which they sailed up the Zambezi and Shire Rivers as far as the foot of the Murchison Cataracts. There they took the boat to pieces and these were carried by Native carriers up seventy miles of a rough, rocky climb to be reassembled and launched on the smooth waters of the Upper Shire. The carriers were provided by Livingstone's Makololo who had settled on the Lower Shire and become chiefs. It was a remarkable fact that when the steam boat was reassembled, not one bolt or nut was missing. This evidence of Native integrity and faithfulness to a trust impressed the young missionaries, and the mysterious beauty of Africa laid its spell upon them.

When the little steamboat, named the *Ilala* after the place of Livingstone's death, steamed out of the river into the deep waters of Lake Nyasa, the engines were stopped and the missionary company sang the hundredth psalm. It was a solemn moment. Next day, they came upon an Arab dhow which Mr. Young—an ex-gunner of the British Navy—immediately challenged. The master of the dhow was greatly frightened but was able to show that he had no slaves on board.

The mission was reinforced by a second party, led by Dr. Stewart. After Mr. Young and Dr. Stewart had left, the leadership fell to Dr. Laws.

It is not possible here to detail the steps by which the mission advanced to the occupation of its great sphere. The first station at Cape Maclear at the south end of the lake being found unhealthy, Dr. Laws, in the *Ilala*, explored the lake and established a station at Bandawe. There his neighbours, the Atonga, were being incessantly



raided by the Angoni—of Zulu origin—and the Arab slave traders were carrying on their nefarious traffic across the lake and down to the coast. Tribes were living in hiding on mountain tops or in swamps at the margin of the lake. Terror reigned. Neither life nor property was safe. Whole districts were depopulated, only blackened remains of villages being left. It was not easy to plant the gospel among people so circumstanced. But it was done. The Atonga were won. Their enemies, the Angoni, were won. Peace was established. Able and devoted colleagues, clerical, medical, educational, and industrial arrived, and the mission extended its stations and its influence over a large area. The slave trade was brought to an end after the country became a British Protectorate.

As the years went on Dr. Laws concentrated upon the creation of a great central station, on a mountain overlooking the lake. Here were trained the more advanced youth of the country, as teachers and artisans. Here, too, was established a hospital of which Dr. Laws himself took charge, and a printing press where Bible translations and other vernacular literature were printed, for other missions as well as for Livingstonia.

By the time the first world war broke out the Livingstonia Mission had become a great organisation, with a wide network of churches and schools. A generation had grown up with no experience of slave raids or war. It will always be a matter of regret and shame that European nations should have been responsible for disturbing the now settled conditions of peace and good order. The Native people suffered severely. Able-bodied men were commandeered for service with the armies as baggage carriers, and many died of dysentery and other diseases brought on by the hardships of the campaigns. Dr. Laws and the other missionaries who in the name of Christ had taught the people to live at peace had now to live through this bitter and shameful experience of European organized war.

After the war there was nothing to be done but to labour to rebuild the shaken faith of the people and to push on with the development of the work. The first three Native ministers—one Tonga, one Ngoni and one Tumbuka—had been ordained before the war, and the union sanctioned by the Home authorities of the Livingstonia and Blantyre presbyteries. Later the mission of the Dutch Reformed Church joined the group so as to form one Native Presbyterian Church. It was natural and inevitable that Dr. Laws should be the first Moderator of this great Bantu Church.

When in 1925 the jubilee of the Livingstonia Mission was celebrated there were in that mission alone over nineteen thousand communicants, eleven hundred office-bearers, forty-three thousand children attending mission

schools taught by fifteen hundred Native teachers, and the area occupied by the Livingstonia Mission was greater than the whole of Scotland. This was the country that fifty years before had been ravaged by wars and slave raids. And Dr. Laws who had pioneered the original mission was still at the helm. "My life," he said "has been spent in trying to change dreams into realities."

"It is very dark and dreary," once wrote Dr. Livingstone. "I may fall by the way, being unworthy to see the dawning. The darkness has settled down darker than ever. It will come, though: it *must* come, and I do not despair of the day one bit."

"I wonder," said a visitor to Livingstonia, "what Dr. Livingstone would say to all this?"

Dr. Laws paused a moment. "He would say," he slowly replied, "that some at least of his dreams had come true."

Dr. Laws' experience and sound judgment were highly valued by Government, and in 1912 he was appointed a member of the Legislative Council. Some years later he was made C.M.G. The United Free Church of Scotland also in 1908 conferred upon him its highest honour by selecting him as Moderator of the General Assembly.

In many ways Dr. Laws resembled Livingstone. He had the same doggedness, the same quiet, shrewd, tactful and at the same time fearless manner in dealing with difficult and dangerous situations. Like Livingstone he gained his ends peaceably by avoiding provocation. Both were practical, handy with tools. Both were medical. Both, though landmen, had the courage and acquired the skill to navigate steam vessels in deep waters. Add to all this the similarity of their early training and the fact that Dr. Laws was the first to take up the work that Livingstone laid down and that he was imbued with the identical same spirit of love for the African and the same deep abiding dependence upon God. In Dr. Laws the sorely harassed people of Central Africa found not merely a successor to Dr. Livingstone but one so like in aim and character as to be a sort of living sequel.

Only brief reference can be made to the complete happiness of his married life and the invaluable work done by Mrs. Laws for the women and children.

As age advanced, Dr. Laws remained still at his post in the great Institution he had created. To the younger generation, regarding him with reverence, he was part of history, while he still lived.

A time of quiet and peace in the Homeland, and the end came in honour and in thanksgiving to God.

In the shadow of Old Machar Cathedral he was laid beside his mother and father and wife. Among those gathered about the grave were his only child, Dr. Nyasa Laws, representatives of the Municipality, the Principal of Aberdeen University and others distinguished in



Scottish life, as well as missionaries from Central and South Africa. And so the "wright" who fed his boy's soul with Holy Writ and missionary classics and the mother whose face haunted him through life, had gathered to them

the son who received the highest honours his countrymen could give and whose titles the simple headstone could not find room to hold.

## British Central Africa

THE Federation of Southern Rhodesia, Northern Rhodesia and Nyasaland under the above name was recommended by the recent Conference on closer association in Central Africa, meeting in London. Officials from these three territories took part, along with representatives from the Central African Council, the Commonwealth Relations Office, and the Colonial Office. A fundamental feature of the Federation proposal was that matters affecting the day-to-day life of the inhabitants, and particularly the African inhabitants, would remain with the territorial Governments. These included such subjects as African Education, Health, Agriculture, Land and Settlement questions, and Native Administration generally. The Federal Government would be allotted specified subjects of common concern. The U.K. Government would be responsible for the wider international relations of the Federation. The constitutional status of the Federation would be broadly similar to that of Southern Rhodesia now.

The report of the Conference emphasised throughout the need for political and economic partnership between Europeans and Africans in the development of Central Africa. The Union's Native policy was quoted as one important reason for a Federation established on this principle north of the Limpopo. Provisions were suggested in the Federal Constitution to safeguard the interests of Africans with the object of making their recommendations acceptable to all parties.

The objections raised so far to the report in Salisbury are as one would expect, and do not appear to be insurmountable. Firstly, the fear is expressed that, for a long time, most African representatives on any Government would be nominated; and it would be a negation of democracy if nominated members ever had the power to allot monies raised by taxation. This appears an objection easily guarded against.

Secondly, the money furnished by Southern Rhodesia would come from the local taxpayers; while most of that by the other territories would come from overseas—again an objection that seems capable of adjustment.

Thirdly, there is a very natural objection to the loss of the name "Rhodesia," to which settlers are passionately attached. Certainly "Rhodesia" as a name for the Federation seems preferable to the economically and geographically inaccurate "British Central Africa."

While Sir Godfrey Huggins emphasised that the report

was in no way a Government report, nor did it bind any of the Governments, he recommended it to the serious consideration of the public. A crucial stage had been reached in the area. European political development was already well advanced, and there was a growing political consciousness among the Africans. "We believe strongly that economic and political partnership between Europeans and Africans is the only policy that can succeed in the conditions of Central Africa. This is fully recognised by the British Government and by all three Central African Governments."

The British Press unanimously welcomed the scheme. The *Manchester Guardian* said that "a strong state in Central Africa with a liberal policy in race relations would be a good thing at any time. As a counter-weight to the illiberal influence of the Union of South Africa, it would be of special value now." Objections to the report there would be, but it is a framework within which much progress could be made. Whatever differences of outlook there still might be between the three countries, none of them embraced the racist doctrines current to the South of the Limpopo River, and all had everything to lose by leaving the dynamic leadership of Africa south of the Sahara in the hands of S.A. Nationalists.

The *Times* noted the striking feature of the scheme as the device for protecting Native interests. Other papers commented that a United Central Africa could set a new standard of cooperation between Africans and Europeans and herald a new era of development within the Commonwealth. The *Liverpool Post* said that Dr. Malan had not, of course, consulted any other Commonwealth Government about his policy of racial discrimination, and could hardly have expected that policy to be adopted as a conciliatory gesture in those parts of Africa whose future is the concern of the British Government.

The Pro-Government Press in South Africa has very significantly confined itself to generalisations in its comments. *Die Transvaler* sees in the plan that Africa is now replacing Asia for Britain; that Britain's behaviour may force the Union to leave the Commonwealth; and that the destiny of much of Africa is to be controlled from outside Africa by Europeans in Europe whose deeds will end white civilisation in this Continent. *Die Burger* jumps from political and economic cooperation between African and European to the usual unjustifiable conclusion of racial integration. *Dagbreek* en



*Sond'gnuus* welcomes the plan if it facilitates cooperation with the Union, and sees in it a reinforcement, not a menace, to the continuance of white civilisation in Africa, provided the new Federation obtains full control over Native affairs.

The papers on the other side in the Union seize on the provision for Native representation on the Central Legislature, including representation by African members, as an outright rejection of the Union's policy for the government of a multi-racial country. *The Star* points out that while the proposed Rhodesian federation preserved White predominance in a decisive degree, it recognised the principle of political partnership. *The Daily Dispatch* sees in the Federation a "cordon sanitaire" to stay the erosion of the African spirit which people called Apartheid. The internal policies of the Union were no concern of the British Government, yet the latter was still in a position to

inoculate those adjacent territories, where the writ of the Union did not run, against Southern infection.

It is too early to say whether the Federal plan will win support. But it is born of a growing feeling of necessity that the conflict between White predominance and African progress cannot just be left to sort itself out. It seems to achieve a compromise between the policy of the Rhodesian settlers and that of the British Colonial Office. The problem, as *The Sunday Times* says, of White and Black in Africa belongs to us all, and as yet none of us can claim to have solved it.

For us, the plan does seem to present a reasonable basis for discussion—a recognition of the need to make haste slowly, centrally between what to many is the making haste too quickly in West Africa and the making haste backwards in the Union.

E. D. ROBERTS.

## Quakerism and Race Relations

FRIENDS everywhere will agree that the problem which is popularly known as "race relations" is of ever increasing importance in the world today. The Society of Friends has had practical experience of inter-racial situations in many parts of the world, more particularly in the southern United States, Madagascar, East Africa, India and South Africa. South African Yearly Meeting is placed in that part of the world where this question is to be found in its most acute and complex form, for South Africa is a country whose population comprises at least five main groups; the indigenous African, Afrikaans-speaking Europeans, English-speaking Europeans, Indians and Coloured. These main groups are further divided: the African into separate tribes speaking different languages; the Indian between Moslem and Hindu; the Coloured as between immigrants from Mauritius or St. Helena and the result of various racial mixtures from the groups within the Union. Further divisions which run across these groups are those between rich and poor, educated and illiterate, Christian and heathen, civilised and barbarian.

Quakerism, a movement of emphasis within the Christian Church, has laid special emphasis on the value of the person. There is "that of God" in every man. The traditional practice of affording equal educational opportunities to boys and girls, the throwing of responsibility for ministry on every worshipper, all emphasize the worth of the individual human person irrespective of sex or class or colour.

Anthropologists have for long denied that the divisions which are popularly called "racial" have any fundamental validity. The recently issued statement by the panel of experts convened by UNESCO on the subject of race, brings current scientific knowledge completely into line

with the Christian teaching and with the special points of emphasis made by Quakers. Christians and scientists alike declare that in fundamental respects human beings are equal. Given opportunity there is no direction in which any one group is necessarily superior to any other. Differences arise from tradition, environmental circumstances, group habits, occupation, education.

Yet, in multi-racial countries, and most notably in South Africa these differences are very great and present real practical difficulty; they involve the personal behaviour and attitude of every individual Friend; they raise important questions such as the admission of members of particular groups to Churches, institutions, schools. The question immediately arises how far the individual Friend should conform to the pattern of the society in which he lives, on the basis of "when in Rome do as Rome does."

Christian witness in multi-racial situations has, perhaps, on the whole, been more consistent than Christian witness where there are no inter-racial problems, but where there are other tests such as war or the possession of personal property. In South Africa Christian Missionaries have done, and still do, an immense work. Christian men and women in the public service work with great devotion. Individuals are contributing by their personal lives. The Christian Church has made great efforts to perform its work faithfully in a multi-racial society. The Christian Council of South Africa has faced up to the implications of Christianity in a multi-racial society and has set forth its convictions with clarity and courage in its pamphlet, *The Christian Citizen in a Multi-racial Society*.

The Society of Friends in South Africa is an extremely small body with scattered membership. There is no large group anywhere. It has kept in line with the most liberal



Christian thought and practice in the country. It is affiliated to the Christian Council of South Africa and the South African Institute of Race Relations. It has no colour bar as to its membership, or its meetings for worship. Its members engage actively in inter-racial work.

Isaac Pennington urged groups of Friends to find "Unity in Diversity," that the bonds of common faith might hold together people with many individual differences. The late J. H. Hofmeyr often used the phrase in the wider setting of our racially divided society, holding that we should find in common loyalty, common ideals, shared service, a bond that would hold together people of widely different ethnic, religious, cultural, language affiliations. All Christian churches can contribute greatly by endeavouring always to make Christian allegiance a vital unifying principle in a divided society.

It may be that the acute racial divisions in countries like South Africa and the southern United States, with the many deprivations and injustices that go with them, call for a personal witness such as that of Woolman against slavery, a complete denial of separation, a divesting of the person of all privileges accorded on account of race. The value and importance of that kind of personal witness cannot be overstated. But Woolmans are rare, and imitators can do harm. Many having their livings to earn, their families to care for, and a sense of community with their fellows, accept, without approving, the pattern of the society in which they find themselves and endeavour to remould it from within.

To what extent can Christians accept separation, in respect of churches and schools for example? This is a practical issue with Friends in many parts of America; it was a practical issue for the Society of Friends in South Africa when it was responsible for a Quaker School.

Many churches have found that separate churches in which congregations of a particular group can worship together and share a service conducted in their own language has advantages. The important thing here is that separation should be voluntary, not by any rule, that attendance for worship would be freely open to members of any group at any church, that inter-racial services are arranged from time to time, as also exchange of pulpits and an inter-racial sharing of church work.

Admission to schools is best regarded from the point of view of the good of the child. A school should prepare a child for happy and useful life in society. If the pattern of a school is too remote from the pattern of the society in which the child will later live, harm to the child may result. In South Africa at the present time it may well be that more good would arise from giving children knowledge and understanding of groups other than their own,

and habits of courtesy, by arranging inter-school visitation and undertaking practical jobs, than a quixotic tilt at the prevailing school practice of separation. It is sometimes better to work constructively towards the Kingdom of Heaven than to try a running leap into it.

Quakers everywhere face a challenge; the challenge that faces every Christian living in an unchristian world. Nowhere is that challenge greater than in a racially divided society such as South Africa. The need is for constant awareness and devotion. The gulfs are there. The bridges of friendship, common loyalty, shared work, have to be built and extended.

Friends in South Africa are alive to the need to be ever mindful of the fact that they are placed where the world problem of "race relations" is epitomised, but where the "problem" is constantly changing. Policies based on circumstances of a quarter of a century ago need to be re-examined in the light of today's circumstances. Faith needs constant renewal and constant re-application.

There is need for a greater sharing of experience and thought; as between Quakers and other members of the Christian church and as between Quakers in different parts of the world. A commission on Inter-Racial Affairs might usefully arise from Friends World Conference 1952, a Commission that would keep inter-racial questions and experience before the minds of Friends throughout the world and keep in close touch with such other somewhat similar bodies as the Commission on International Affairs of the World Council of Churches.

MAURICE WEBB.

## THE LATE Mrs. D. D. T. JABAVU

On Tuesday, 19th June, there passed away at East London following an operation, Mrs. Jabavu, the wife of Professor D. D. T. Jabavu. Mrs. Jabavu was the daughter of the late Rev. Elijah Makiwane, in his day a notable minister connected with the United Free Church of Scotland. Mrs. Jabavu did much social work for the help of African women and young people, through the Women's Self-Improvement Association and other bodies. She was also an influential helper of her husband in his public duties.

The funeral took place at Annshaw Mission, Middle-drift, C.P. on Sunday 24th June, and was attended by large crowds, many of whom came from a distance. Members of the African, European and Indian communities took part in the service and conveyed to Professor Jabavu and his family their appreciation of the deceased's life and labours.



# Sursum Corda

## THE MOST IMPORTANT VERSE IN THE BIBLE

By J. Donald MacTavish

**I**F you were asked to name the most outstanding verse in the Bible, the one which seemed to you the most important in the whole of the Old and New Testaments, I wonder what your choice would be? And if I asked that question would there be a great variety of answers, with each person choosing his or her favourite verse? I wonder if I might lead your thoughts by a process of deduction and elimination to some degree of unanimity in our choice.

Although there are many great passages in the Old Testament, just because we are Christians, we turn naturally to the New Testament. In the New Testament, we feel that the Gospels are of more value than the Epistles of Paul, the other writers and Revelation, because in them is recorded the life of our Lord. Of the four Gospels, one stands out from the rest in its comprehension, its richness and its sublime beauty, the Gospel of St. John. And in the Gospel of St. John, one verse there is which seems to sum up for mankind the whole of the gospel. Indeed, it has been called, "the little gospel." It is the very heart of the Christian message. I'm sure you are saying the words to yourself, now. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

This verse speaks to us of the death of Christ, and of God's love made manifest. In times past, God had manifested certain of His qualities and attributes to men. God manifested His *omnipotence* "when the morning stars sang together, and all the sons of God shouted for joy." Again God revealed Himself in the *majesty of Natural Law*, and we hear the Psalmist crying, "The heavens declare the glory of God and the firmament sheweth His handiwork." The ancient Jews sang from their hymn-books, "Praise ye him, sun and moon: praise ye him, all ye stars of light." Again, men sensed God's *holiness* and Isaiah, kneeling in the Temple received a vision of God "high and lifted up," while the Seraphim cried, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." But when men took the Son of God and nailed Him to a cross, then it was that God revealed more than omnipotence, more than His majesty, more than holiness. He revealed His love.

The implications of the death of Christ are far removed from the vocabulary of the ordinary man. Words like Atonement; Incarnation, Remission of sins, New Life mean little to the "man in the street." Yet this truth is as eternal as the hills, as changeless as the sea, and as necessary for our time as when it was recorded, nineteen hundred years ago.

### THEORY OF ACHIEVEMENT—ANGRY GOD

1. John found *God* present at Calvary. Christ was there, but God was in Him, expressing in the life and death of His Son His own eternal purposes.

A recent Student Christian Movement Conference in Canada was endeavouring to find a suitable theme or motto which would be an inspiration to the attending members. They finally chose the one word, "God." They felt the absolute necessity of keeping vividly before their minds a consciousness of the presence of God. In these days, when we are beginning slowly to rebuild after the destruction of the war, there is no thought that is more gloriously encouraging than that we need not build alone, that God is present, that He is ready—the Master Builder,—to reinforce, to direct, to control. And it matters not whether it be our own personal lives that we are building or a great edifice such as the United Nations Organisation, unless we build in God we labour in vain. If a man turns his back on God, if he tries to live his life as though God were not there, if in his building he ignores the Divine Presence, be sure that that man builds on shifting sand; for him there is no assured abiding place, whether he be Atheist, Agnostic, Materialist or Humanist, his is a shattering frame of mind. Despair is no foundation on which to build a life, as thousands of suicides each year testify. Each one of those had forgotten God.

John knew that God was in the World; that He was present even when wicked men were crucifying His Son; entering into our full human experience, knowing the full consequences of sin as man could never know, entering into death itself. When men and nations realize this great truth—that God is; that He is watching men, and that all life centres on Him, then, and not till then will nations and individuals, build the edifice of Peace.

2. John not only found God present, but present in a specific way. God was expressing Himself in a certain *kind* of action. He was revealing His goodwill towards men. "God so *loved* . . ." Calvary is the eternal portrayal of God's redemptive love. God did what we could not do; threw a bridge across the gulf by which we may return to friendship with Him once more. That was how God loved the world of men, not as a plaything for an hour, but as a family whose friendship He must win, even though it cost Him the death of His dear Son.

Life is filled with mystery. There are many things which we can't fully explain, Evil, pain, disease, death. Some day it will all be clear.



Amidst the mad'ning maze of things  
And toss'd by storm and flood  
To one fix'd thought my spirit clings  
I know that God is good.

"Eternal goodness never found fuller or more adequate expression than in God's gift of Christ to men. Christ's was the fairest and noblest life ever lived. A life without sin; a life surrendered in complete devotion to God; a life given for weak and suffering humanity."

Ranke "More guiltless and more powerful, more guileless and more holy, has naught ever been on this earth than His conduct, His life and His death. The human race knows nothing even afar off that can be brought into comparison with it."

The supreme quality, the outstanding characteristic of Christ's life was Divine Love. It was revealed again and again, in deeds of kindness and goodwill. To *Little Children* "Suffer the little children to come unto me. . ." To the *Woman of Samaria*, to *Blind Bartimaeus* "Son of David, have mercy on me;" to *Nicodemus* coming to Jesus at night; to the *Thief on the Cross* "To-day-in Paradise."

Christ not only taught—but He demonstrated. "Greater love hath no man. . ." This is the mystery of Calvary, that He who hung there, despised, taunted, deserted by his friends released a redemptive force which could deliver any man from the power of sin and the hosts of evil. This is the glorious, triumphant fact of Calvary, that from that hour so long ago, down to this present moment, a multitude of men and women, burdened with sin have come in penitence to the foot of the Cross and there have found the burden lifted, a joy and a great peace not known before. And they do testify that this love is the one great redemptive force which is able to save the world.

The world to-day is crying out for men. We need men, she is saying, men of mercy, men of uprightness, men of charity, men of imagination, men of unflinching purpose. Send us them in thousands for we need them. We need them as teachers; we need them in all the new human tasks which modern social service has created; we need them in the scarred cities of Europe; in the task of rebuilding and of reconciliation; we need them in Africa and China in the making of new societies; we need them in hospitals everywhere. And these men must be well-trained; they must know their job; they must be efficient. But that is not enough. It is something more that we need to save the world. These men must do justly, they must love mercy, they must walk humbly with God. They must be prepared to sacrifice position, fame, fortune for the good of humanity. Where are such to be found? Only in one place. These are they who have drawn near to the Cross of Christ, whose fingers have touched its base

and in whose hearts has been revealed through Christ the wondrous love of God.

3. Finally, this verse speaks of an ultimate triumph. It points beyond this little life with all its pain, its sorrow, its tragedy, its frustrations to victory over death itself. It shows us that our trust is in a God who watches and cares for each one of His children in this world and the world to come; a God who brought Christ from the tomb and has promised light and immortality to men.

"God so loved the world . . . but have everlasting life" Here is the heart of the Gospel; here is the truth of the Cross. It speaks to us of God, of Christ, and the power of redeeming love. It promises Life, larger life, fuller life, eternal life to all believers. And you and I know that with that promise in our hearts we can face all the vicissitudes of life fearlessly and undismayed, because we have an unshakeable and abiding confidence that no matter what may befall in this world, or how long or dark the night, the dawn will come, and that in the long last, when God's final word is spoken, all will be well.

#### Southern Rhodesian Government Commission on African Education.

The Governor of Southern Rhodesia has appointed a commission to enquire into the system of education for Africans in the Colony in relation to present and probable future needs of the African and the social and economic development of the Colony. The commission will also enquire into administration of African education in the colony.

The following are the members of the commission: Dr. Alexander Kerr (Chairman), Mr. D. McK. Malcolm, Mr. P. H. Gifford, Mr. W. A. Godlonton, Mr. E. G. Howman, and Mrs. O. M. Lamport-Stokes.

In addition to hearing evidence at the chief centres of population, such as Salisbury, Umtali, Bulawayo, and Gwelo, the commission will visit government schools and missionary institutions of different denominations in all parts of the country.

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#### Essay Competition for Africans.

The S.A. National Sunday School Association announces an essay competition for Africans. Prizes are offered for the best essay written by an African on the subject, "What can be done to arouse the interest of Bantu parents in Sunday School work?" Papers must be written in English and should not exceed 2000 words in length. On the last page the full name and address must be given. Three prizes are offered, 1st £2, 2nd 30s., and 3rd 15s. There is no entrance fee. Mark the envelope "Competition" and post not later than 20th August, 1951, to The S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.



## Persia and the Middle East

JUST a year ago, we wrote of Korea and events there as a threat to world peace. Today events in Persia seem even more fraught with danger, because oil is involved, and oil is a notorious cause of modern intrigue and war.

In April, Ali Razmara, Prime Minister of Persia, was assassinated by a religious fanatic. He had the support of the young Shah, and was bitterly opposed by the reactionary landowners who controlled Parliament. He was violently against the projected nationalisation of the Anglo-Iranian Oil Company. Following his death, the incorruptible Dr. Mossadeq as Prime Minister, at the head of the corrupt landowning clique in Parliament, passed the law to nationalise the Company's holding, and strikes fomented by the Communist Tudeh Party broke out in the oil-fields in S.W. Persia.

A week or two ago, it seemed as if Persian enthusiasm for nationalisation was waning in the face of the technical difficulties of taking over the plant. Yet, when a delegation from the Oil Company, prepared to accept nationalisation, was actually in Teheran, another ultimatum was issued; and the situation has steadily worsened. As the British Government had offered money to tide the Persian Government over, pending a new agreement, this change of face must have been dictated by political pressure from extremists, and the mild Prime Minister finds himself unable to control a chain of events he himself inaugurated.

Britain can do very little in a positive way to change things in Persia, especially when the oil question has become one of patriotic prestige for educated Persians. If British subjects were attacked, troops might be sent to protect them, but troops could not keep wells and refineries going, and even a "token" force in South Persia would probably mean a Russian move into the North under the terms of the 1921 Russo-Persian Treaty. For a long time, the Soviets have been using the familiar technique of protesting against American "imperialist designs" in the Iranian oilfields bordering on Russia.

But the Persians must see that patriotism cannot run a great oil industry without technicians, capital, or a tanker fleet. Britain does not need to make these available to Persia unless the latter is prepared to make some kind of agreement to replace the one supposed to last till 1993. Oil profits are the life-blood of any Persian Government, and unless Government, law and order collapse altogether in the meanwhile, an amiable agreement is necessary to run the oilfields at all. The situation is dangerous and costly to both countries—Britain needs the oil and Persia needs the money only the oil can bring. Yet a single untoward incident meantime may set the world ablaze.

During World War II, routes were opened up from the Persian Gulf to the U.S.S.R., to supply Russia with arms

and equipment from U.S.A. and Britain. These routes, also one from India through Persia to the Central Asian territories of the U.S.S.R., could be used both ways, and were bound to have repercussions on Persia and its neighbours. Only in 1943, a meeting of Stalin, Roosevelt, and Churchill was held at Teheran, where, Admiral Cunningham tells us in his memoirs, Stalin delighted the diplomats by walking round the table clinking glasses with each guest. But, by 1949, the railways and roads were being used for Soviet propaganda.

The failure of the Soviet inspired revolt at Azerbaidjan seemed to spell the doom of the pro-Communist Tudeh Party, but recently it has come to life again as an even more potent force. Its posters and literature appear everywhere, it publishes two clandestine newspapers, and has staged riots recently at Abadan. This propaganda is being conducted against a background of near-famine conditions, due to poor harvests, among the vast majority of the Persian people; who see a ruling class, living in luxury, riddled with scandal, graft, and corruption. The working up of the hatred against the Oil Company uses the national sentiments of the ordinary people to take their eyes off the corruption in high places—and plays into the hands of the extremists. A cost of living index which rose from 100 in 1937 to 717 in February, 1951, against an average agricultural wage of less than £2 a month, is a perfect seed-bed for Communist propaganda.

One report says that "one hundred determined men could take over the country at any time." It is doubtful if a Soviet *coup d'etat* from within could be resisted. With so many U.N. forces tied up in Korea and in Europe, the Persians might decide the time was ripe for a pro-Russian government, and, before long, another Soviet Socialist Republic would appear. The withdrawal of the British and American tanker fleets would then cease to affect Persian oil sales, for can even the Persians be blind to the fact that Soviet oil technicians from the nearby Caucasian oilfields would be drafted in, and the oil would no longer be bought, but taken? If Persia really wants independence then even a nationalised Anglo-Iranian Oil Company would be preferable to that. With Iraq, Persia produces nearly one-fifth of the world's oil; and her 1949 Seven-Year Plan of social and economic reform is financed largely from these oil royalties. It seems foolish to throw all that over now at the behest of a minority of extremists.

But the issues of this local dispute go much wider, and are almost frightening in their possibilities. Abadan, near the mouth of the united Euphrates and Tigris rivers, the traditional location of the Garden of Eden and the cradle of civilisation, might become the starting point in the destruction of that civilisation. Since the dawn of



history, the fate of the world has time and again been sealed on the battlefields of the Middle East. Control of the Suez Canal area has traditionally meant control of sea transport over the strategic trade routes of the world. The last war proved that air control over the Mediterranean is a strategic requirement for victory in any future war.

The Middle Eastern countries lie on Russia's doorstep, at the junction of Europe, Asia, and Africa. They face the Mediterranean and Red Seas, the Indian Ocean, and the Persian Gulf. Russia, with only closed or frozen seas on her boundaries, has always felt the urge to reach open seas. She is rumoured to be aiming to break the sea control of the Western Powers by using fleets of long-range submarines, radar-proof and equipped with all the latest devices. If she could rely on bases like Haifa and the Persian Gulf, she could turn the neighbouring waters into Russian lakes.

This background makes it easy to understand why Britain and America agreed to bury long-standing differences that "reeked of oil," and to promote a common policy aimed at peace and stability in the Middle East. Hence, these two have supported the Arab League, after Turkey and Persia had pointed out how vulnerable to Soviet aggression they were. Arms and equipment have been supplied to the members of the League, yet their support is very problematical. Egypt, for example, while accepting British jet planes and American tanks, makes things very difficult for the one in the Suez Canal area, and for the other in the counsels of the United Nations. The countries of the Arab world have been fair game for Stalin for years—the Lebanon and Syria, for instance, are troubled by what a Syrian statesman aptly called "the Vodka in Mohammed's cup."

What has all this to do with us in South Africa? Despite all we hear from the House of Assembly, Africa, of all the continents, is perhaps the most immune from the Red peril. Europe could not withstand a Soviet onslaught, and the U.S.A. would require time to mobilise her manpower and industry to offer effective aid. The British Isles are too over-crowded and too exposed to be a military base in an atomic war. Most of Asia is already under Communist control; so that Africa seems the only continent fitted to be a base and a supplier of manpower and raw materials, in a possible Third World War.

Such a contingency we hope and pray will not arise, but we must be prepared. For all effective power, Africa means the continent South of the Sahara. For us in South Africa the situation has several lessons. Firstly, we must note that Communism breeds where a large section of the population lives at starvation level; the best antidote is not Parliamentary Acts against Communists, but action to do away with these frustrating conditions. Secondly,

if South Africa is to play properly the role of leader in the Continent, and of an indispensable factor in any war against Communism, its manpower, black or white, must be utilised fully in skilled or semi-skilled work; and objections to the use of Africans as soldiers, either here or further North, must go by the board.

The Persian Gulf is not so far removed from our east coast; and events there may serve to show us that we are indeed part of a larger world—a world in which today there can be no such thing as "splendid isolation," or international "apartheid."

E. D. ROBERTS

## Lovedale Notes

### *Close of Session.*

The session which ended on 21st June has been characterised by quiet progress rather than spectacular achievement. It has, however, had one or two features of note. The visit of Dr. Helen Keller in April will never be forgotten. In May the Administrator of the Cape Province opened the new Orthopaedic Hospital. The progress of the new Roads and Grounds Department under Mr. Sopotela has been marked, and gives promise of an even tidier and more beautiful Lovedale. The Torchbearer Guides and the Scouts have been revived, and are flourishing. The Large Hall is now lit by fluorescent lighting.

The end of the session saw three resignations from the academic and industrial departments. Miss Mfelane, after four years of fine service in the Practising School left to get married. Mr. Mahola of the Printing Department has had to resign because of domestic circumstances. Miss Bam, whose outstanding work with the Standard VI Class in the Practising School has become almost a tradition, severed an active connection with Lovedale which dates from 1936. She has made a notable contribution to the work of the Senate, the Discipline Committee, etc.; and the Missionary Companies, who, at a farewell party, presented her with a Bible, are wondering just how they can ever fill the gap left by her departure. She left also to get married, and to her, as to Miss Mfelane, many old Lovedalians will join us in offering best wishes for their future happiness.

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"The children of this world are in their generation wiser than the children of light." So much thought and inventiveness have been given selfishly to getting ahead in the world and so little unselfishly to getting the world ahead. That is why the world is so slow in going God's way.



## New Books

***The Old Testament against its Environment***, by C. Ernest Wright. (S.C.M. Press 6/-).

This monograph by the Professor of Old Testament History and Theology at McCormick Theological Seminary, Chicago, is a valuable and necessary corrective to the extreme position taken by some Biblical scholars that Biblical faith can be entirely explained in developmental terms.

This book examines and emphasizes those central elements of Biblical faith which are so unique and *sui generis* that they cannot have developed by any natural evolutionary process from the pagan world in which they appeared.

The subjects dealt with are the nature of God, the meaning of life and history, and the worship and service of God.

Suggesting, first of all, that there are definite limitations in using the metaphor of growth to explain religious phenomena in the Old Testament, Prof. Wright then asks the specific question "Has the God of Israel evolved from the Gods of the nations, or Israelite monotheism from pagan polytheism?" and answers the question by pointing out that their knowledge of God was based on an historical event—"I am the Lord thy God who brought Thee out of the Land of Egypt, out of the house of bondage"—and not founded in the first instance on the numinous awareness of nature as was the case in polytheism. The problem of their life was seen, not as an integration with the forces of nature but as an adjustment to the will of the God who had chosen them.

Prof. Wright concludes this section in these words, "These, then, are some of the distinctions which must be drawn between the God of Israel and the Gods of the nations. Together they constitute the basis of the Israelite mutation (or *Epigenesis*) which cannot be comprehended through the metaphor of growth. It is impossible to see how this God of Israel could have evolved slowly from polytheism. The two faiths rest on entirely different foundations. The religion of Israel suddenly appears in history, breaking radically with the mythopoeic approach to reality. How are we to explain it, except that it is a new creation?"

In subsequent chapters and especially, in the final section which deals with Israel's struggle against polytheistic magic, divination and demons, the nature of religious festivals in polytheism and in Israel and the sacrificial cultus in polytheism and in Israel, this little book will be found most stimulating and provocative.

J.D.M.

***In Understanding be Men*** by T. C. Hammond, M.A., Th.D. (Inter-Varsity Fellowship, 208 pages, 6/ ).

An African student was once debating in the college debating society the advantages of the consumption of alcoholic beverages. He had heard the saying "a good wine needs no bush" and although he was not sure of its meaning, he was determined to use it. Keeping it for his final argument, he said: "After all, Mr. Chairman, a good wine needs no boost." Realising from the laughter that resulted, that something was wrong, he tried another rendering: "I mean, a good booze needs no wine." As this version was in favour of his opponents, he quickly decided to coin an original saying out of the wreck of the old and said: "Mr. Chairman, a good book needs no whine."

That is how the reviewer of this book felt when he opened this book and saw that it was a fourth edition and that it had been reprinted nine times. To make confusion more confounded, a travelling salesman who interrupted him at the task of reading it, jumped on the book as his contact point and praised it highly as a first-class handbook on Christian doctrine as he had studied it as a member of a lay-preachers' association. He found it useful because it used non-technical terms, supplied references that took the student back to the Bible, gave an up-to-date bibliography. He said that in his association the questions at the end of each section had led to fruitful discussion.

Here then is a concise, orthodox and up-to-date handbook giving the main principles of Christian doctrine in a manner at once non-controvertial and yet stimulating.

G.O.L.

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***Overcoming Handicap***, by Robert W. Paterson (S.C.M. Press, London: 3/6).

We are informed on the title page that this book is intended both for those who are handicapped and for those who are concerned for them. It is a moving little volume, dealing with the behaviour of people and the help which they need when they are physically handicapped. The author writes as one who has suffered grievous physical disability, who knows the mockery of some young people when faced with such a condition in another, and also the sickening pity which older and kind-hearted people sometimes express.

It is a healthy little volume, realistic but not whining, conscious of disability but also of the courage and other qualities which disability often evokes; conscious too of just the kind of help that may transform a frustrated life, so that it becomes happy and self-reliant.

We trust the book will be widely read, and its teaching put into practice.

R.H.W.S.



**The Lord's Prayer**, by Hugh Martin, D.D. (S.C.M. Press, London: 7/6).

With the Lord's Prayer as guide, Dr. Martin leads us to a fresh and modern consideration of the meaning and practice of prayer. It is a rich little book, combining expository power with a devotional approach. Each clause of the prayer is discussed and then there follows each one a series of seven daily Bible readings, followed by a brief meditation and a closing prayer selected from the works of the masters. It is the reviewer's duty to conduct each morning a brief period of open-air worship for some six hundred young people in South Africa. This book is proving to be an ideal aid for such a daily privilege. We commend it for personal or public use.

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### **From the International Committee on Literature for Africans.**

The admirable work which this Committee is doing in providing inexpensive but really first-rate reading for Africans is well exemplified in a number of booklets recently to hand.

- There are ten additions to the very valuable "African Home Library" series of sixteen page pamphlets by competent writers, many of them illustrated. The titles are:
- No. 113. *The Christian Home in America*. (J. H. Schwab)
  - 114. *The Story of Education*. (Donald M. McFarlan)
  - 115. *Plant Doctor*—G. W. Carver. (J. H. Schwab)
  - 116. *More stories of Life*. (F. M. Inoti)
  - 117. *Marie Curie and Radium*.
  - 118. *Man's Work in the Home*. (E. A. W. Engmann)
  - 119. *Something Hard*—Dr. Elizabeth Blackwell.
  - 120. *My Baby*. (Dr. Margaret Forster)
  - 121. *Let's All keep well*. (Dr. Lewis Hertslet)
  - 122. *The Law*. (W. A. R. Walker)

All the above cost only twopence each, except for No. 120 which is a little bigger and costs threepence.

Two rather larger booklets of great value are:—

*The Preaching of the Gospel*, by E. M. Holding, (9d.).

*Planning on the Farm*, by G. B. Masefield, (6d.).

## **Our Readers' Views**

To the Editor, *The South African Outlook*,

Sir,—In your magazine of March, you labelled considerations and solutions to African Juvenile Delinquency.

First and foremost I would like to thank the committee which has made such a wonderful study of these delicate and serious matters about African delinquency; their considerations are very reasonable and to my knowledge as an African I feel that they are true.

Sir, I would like to bring forth a suggestion in this connection, and I would that it be published in your next month's magazine.

I would therefore Sir, that the committee's considerations and solutions appearing in your March's magazine, be sent to the Ministers of Justice and Labour. The motive behind is that they will both consider the difficulties encountered by African Juveniles, which are the main causes of their delinquency.

First and foremost I would like to draw the attention of the South African Government, her citizens whether European, Coloured or African, that African Juvenile Delinquency is what it is today, not because our younger Africans find pleasure in becoming delinquents, but simply because of what was quoted in March's magazine—*The South African Outlook*.

I cannot get to understand how the Government fails to regard African Delinquency from all angles of life, also from psychological backgrounds for it is quite evident and axiomatic that if one is satisfied with his or her environment, one tends to direct one's tendencies or inclinations into fruitful channels.

Why is it that Africans do not have the same privileges with Europeans? Why is that the Europeans' daily needs are quite different from the Africans'? Is it not because the Europeans' interests and progress are very much cared for more than ours? Does that not affect the African, and is he not inclined to devise other means?

If South Africa be dominated by a Democratic Government, which by the way is to be for and by the people, I therefore see no reason why the African should be neglected.

I believe, Sir, that if my request of the committee's report of March be sent to the two Ministers and if they both seriously consider it, and try to take different courses according to the report, I have no doubt that African Delinquency will be reduced by a large percentage, and the Government shall not have to stock many Africans in jails.

Sir, I am most humbly requesting that the committee's report on African Juvenile Delinquency be sent to The Editor, *The Bantu World*, P.O. Box 6663, Johannesburg, for publication, so that Africans themselves should see how certain bodies of societies or committees work among them, how they deeply sympathise with them, and how they consider their difficulties, and finally how they suggest solutions to the difficulties.

Sir, may you kindly ask the Editor of *The Bantu World* to audit the committee's report on African Juvenile Delinquency on the very outside cover? I am sure they will quite appreciate yours.

I remain,

Yours faithfully,

JOHNSON NCONGWANE.